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here affirmed, reduces itself to the statement that our spatial experience may in some way be so schematized as to produce a manifold of "points" depending upon four independent measurable quantities. This may be so, but in all Professor Keyser's argument, there is not one iota of evidence to prove it, and it is certainly very far from being immediately obvious. Indeed, it is an hypothesis which almost every one will reject, once it is explicitly stated. As a consequence, the entire thesis of the paper falls to the ground. Four-dimensional geometry certainly exists as a general form of deduction, but there is no reason whatever to assume the existence of four-dimensional space.

The remaining articles comprise a very good review of the *Principia Mathematica* of Whitehead and Russell, several interesting pleas for the cultural value of mathematics, and papers on more general educational topics. As a whole, the book is very readable, yet contains much that is worthy of consideration by the serious student, be his interests primarily mathematical or philosophical.

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Group Theories of Religion and the Religion of the Individual.

CLEMENT C. J. WEBB. London: The Macmillan Company. 1916.

Mr. Webb, who is a fellow of Magdalen College, is best known in this country as the author of the little book on the *History of Philosophy* in the Home University Library, though he has to his credit two much more ambitious volumes of a theological nature. The book under review presents in outline the fundamental views of what might be called the Durkheim school of sociology concerning the nature of religion, and subjects some of them to a rather severe, but probably well-merited criticism. The criticism, though severe, is discriminating, the leader of the school coming off much better than some of his followers. Even so, it is a question whether M. Durkheim does not deserve to fare even better than Mr. Webb permits; for Mr. Webb's book was written (though not published) before the appearance of *Les Formes Élémentaires de la Vie Religieuse*, and some of the positions criticized in the book under review are to be found only in Durkheim's earlier work (in the *Année Sociologique*) and are considerably modified in the later and larger treatise. There is, however, still a good deal left in *Les Formes Élémentaires de la Vie Religieuse* which is open to Mr. Webb's criticism—notably the theory of the social origin of the categories. After analyzing this hypothesis and the facts on which it rests, Mr. Webb concludes that what truth there is in it reduces to the rather mild assertion that the individual gets his point of view from his own group; "what sociology can ex-

plain is not why we use categories—meaning by that word ‘principles of classification of universal application’—but why certain particular principles of classification were first hit upon rather than others.’”

The disparaging view of religion held by many of Durkheim’s followers—notably Mauss, Hubert, Cornford, and Miss Harrison—which would reduce religion ultimately to the survival of a primitive “collective representation,” is attacked with a good deal of enthusiasm and considerable skill. But the best of his ammunition the author reserves for M. Lévy-Bruhl and his theory of a prelogical mentality incapable of using the principle of contradiction—of which low mental state religion is an unfortunate survival. According to our author it is M. Lévy-Bruhl who is innocent of the principle of contradiction and does not even know what it means. Mr. Webb’s own view of religion would reconcile both individualistic and group theories. “Religion can never assent to an individualism which finds the characteristic of individuality in bare exclusion of all that is other than the individual itself, and thus robs the individual itself of all content; since the religious soul knows that only in proportion as what it finds in itself is not its own, but God’s, has it anything worth calling its own. But, on the other hand, the religious soul must find this in itself; and if it has no self in which to find it, it can not find it at all. That what has become its own should cease to be its own would mean that having found itself in losing itself, it would then lose itself again, and this time without finding itself at all.”

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JOURNALS AND NEW BOOKS

AMERICAN JOURNAL OF PSYCHOLOGY. January, 1917. *Attitude in Relation to the Psychological Judgment* (pp. 1–37): S. S. GEORGE. — From a series of controlled introspective studies the conclusion is drawn to the effect that an observer can maintain a constant disposition or attitude toward judgment material. Judgments of “greater,” “equal” and “less,” are the result of a constant attitude while “doubtful,” “no-difference” and “or-judgments” represent variations from the constant type. *The Significance of Stimulation in the Development of the Nervous System* (pp. 38–56): WILLIAM H. BURNHAM. — A review of the important studies of factors that develop the central nervous system indicate that stimulation or the functional development is most important. The importance of dynamic physiology in relation to psychology is indicated. *An Analysis of a Phase of the Process of Classifying* (pp. 57–116):